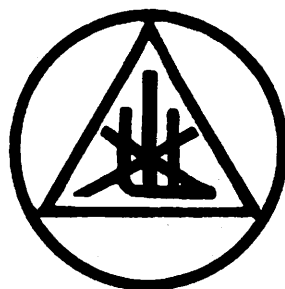


the Beacon



May 1966

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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TO ACHIEVE HUMAN RELATIONSHIPS

TRAVEL, we are told, is a broadening experience. And practically every large airline and shipping company tempts the stay-at-home with special offers intended to match his pocketbook with his aroused wanderlust. Certainly, the ease and comparative cheapness of travel today have contributed to the enormously increased volume of overseas visitors. If one happens to be travelling oneself at no matter what time of the year, in no matter what part of the world, it always seems that the rest of humanity has chosen the same time to visit the same place by the same mode of transport.

With all this constant movement, all this incessant journeying, what is really accomplished other than the interest and fascination of new places, unfamiliar language, and strange customs? Surely one of the most important results of foreign travel should be a new knowledge and understanding of *people* through personal contact.

We know the world is divided into five continents and innumerable countries, nations, and states, each with its own geography, history, ideology, culture, and customs. The common denominator is the human element, which is responsible for the way its own particular corner of the globe is administered and developed.

In a world where much emphasis is placed on the differences ideological and cultural boundaries create, those who today cross geographical boundaries with such ease can use their opportunities to emphasise the common human factors which unite us all. Right human relations have to be created in the most practical ways at the most ordinary levels of daily life. If those people from different parts of the world who cross paths with many other nationalities in the course

of their journeys remain untouched and unaware of their human kith and kin, who share the same needs and aspirations and who are entitled to the same opportunities to eat, and to live in decency and dignity, what is the end product of all this globe-trotting other than more selfishness and further division?

Exactly the same tendency to greater separateness and less communication will result from the official travels of anyone representing any nation or any group or organisation if the motive is one of self-interest or the arousing of consent and support for personally held ideas regardless of practicality or suitability where those of other nations are concerned. This, alas, appears to be a shortcoming of many who now travel the world representing a spiritual or esoteric organisation or movement, and who, in the name of group unity, seek to gather support for a limited personal idea or for an organisational goal.

In my own recent journey around the world, I met and talked in informal group discussion with members of many esoteric groups. We met not in the name, or as representatives, of any one outer group, but as co-workers for the Plan of Hierarchy and as members of the 'one inner School' of which all true esoteric schools are the outer reflection. The realisation of the significance of hierarchical work in the world today, and responsible concern for its success, was so strong in all who attended these meetings that the sense of inner unity in group work superseded any recollection of outer differences in application. It was also clearly recognised that while all true esoteric schools and groups active in the world today are one subjectively and in relation to Hierarchy,

diversity at the outer level of world work is essential if the entire area of human consciousness is to be effectively infused with the vision of the Plan for the whole of humanity. This 'unity in diversity' leaves each group free to develop its own service responsibilities and techniques according to the specific purpose for which it was founded. At the same time, recognition of one another as a unified centre of subjective synthesis, open to hierarchical impression, strengthens the flow of energy and ideas through each outer form and increases the effectiveness of each aspect of group service.

The esotericist is fused as a soul with Hierarchy and as a personality with humanity. Therefore, he works from a centre of inner fusion in the communication of energy as love and light to all whom he contacts in the course of his daily life. The principle of freedom is never infringed and no human contact in any part of the world, however apparently incidental, is unrelated to the basic Aquarian task of creating right human relationships. For right human relationships means exactly what it states, right *human* relationships, and for the realisation of that goal all human beings are responsible.
M.B.

The path of knowledge is that of the occultist and the sage ; that of love is that of the mystic and the saint. The head or the heart approach is not dependent upon the ray, for both ways must be known ; the mystic must become the occultist ; the white occultist has been the saintly mystic. True knowledge is intelligent love, for it is the blending of the intellect and the devotion. Unity is sensed in the heart ; its intelligent application to life has to be worked out through knowledge.

from A TREATISE ON WHITE MAGIC, p. 120

The Story of Unity

by Djwhal Khul

The Transcendent One said: 'I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensify my life and make me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense . . .'

THE keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The Buddha summed up in himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered, though not fully expressed, by humanity up to that time. He came forth as the flower of fruition of the past and as the guarantee of man's innate capacity. Christ, whilst able also to say 'I am the light of the world', went further in his manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because he had released on Earth the cosmic principle of love. Love is an aspect of the will, which is a point very little realised by the mass of men. It is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which he demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love

released into the world the cosmic principle of love. Again the three aspects of the divine will can be seen functioning through the second ray:

1. The will-to-initiate or to condition demonstrates in Christ's work as he inaugurates the era wherein it became possible for the kingdom of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, humanity and the Hierarchy. By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein; through increased capacity to see the vision and increased power to identify oneself with the vision, a race of men will be produced whose life expression will be that of love-wisdom.
2. The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive.
3. It is also the will which conquers death because of its intense love of reality and of that 'persistent One' who exists behind all phenomena.

In the *Old Commentary* this type of will, the will-to-love, is spoken of in the following terms:

'The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensify my life and make me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense.

Unto my heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave.'

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the Lord of Sacrifice who speaks. The keynote of sacrifice or the 'process of making whole' runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.

The Transcending Will

It knows itself as *the transcending will* because behind its expression of cosmic love, attracting, fusing and producing cohesion, lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the Buddha. The latter revealed the process, but the Christ embodied in himself both goal and process. He revealed the cosmic principle of love and by its means, embodied in himself, he produced effects also and momentous changes in the world through those presented to him for initiation.

The second ray knows itself as *the transmitting will* because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery, the basic mystery of initiation and concerns the at-oning will which functions through love. Its lowest expression and its most material symbol is the love between the sexes.

It knows itself likewise as *the transforming will* because the entire evolutionary process, which is, in the last analysis, the working out of the inter-relation between God and his world, between cause and effect and between life and form, is based upon the transformation brought about by divine attraction. This enables 'spirit to mount upon the shoulders of matter', as H. P. B. expresses it, and forces matter to achieve the purification which will lead it eventually to act as a transparent medium for the revelation of divinity.

It knows itself finally as *the will which transfigures*. It was this transfiguration which Christ manifested when he emerged before the startled eyes of his disciples as Light Incarnate and 'was transfigured before them'.

The entire process of transcendence, resulting in transfiguration, is worked out in relation to the second ray by the combined influences of the three constellations through which this ray chooses by an 'act of its sufficient will to act in time and space'. Let us look at them for a moment:

1. GEMINI. This is the great symbolic constellation of the Two Brothers, expressing the interplay between the dualities. Because it is governed by Mercury and Venus, you have the light of the intuition and of the mind blended together into one illuminated whole, typical of the fusion of spirit-matter and the demonstration of their essential oneness. Gemini, as you know, is the sign of divine interplay and it is the life of the Father (of spirit and of will) which flows through the Two Brothers, through the polar opposites, making them one in reality though two in manifestation. Their real nature as the 'elder brother and the prodigal son' is revealed by the intuition when it takes hold of the mind. But it is the will to love which governs the relationship and which finally brings about divine synthesis.

2. VIRGO is the constellation which is symbolic of the second stage of the relation between the pair of opposites. Here we have, as you know, the Mother of the Christ Child and the fostering process of interchange which brings about life, love and their united manifestation in one form. This second ray is, therefore, closely related to Virgo and its lowest aspect is mother love with its instinctual care of that which must be nourished and guarded. Its highest aspect is the incarnated, manifested Christ. Then instinct is transmuted into wisdom and with that the will-to-manifest and bring into the light of day the hitherto hidden Christ. This sign and this second ray will have a mysterious relation to *Time*, to process and to the sustaining life of the Mother (matter) which, throughout the gestation period, nourishes and cares for the rapidly developing Christ Child. The moon has also a peculiar function which can

only be expressed in the idea of death, the death of the relationships between the Mother and the Child because the moment comes when the Christ Child will emerge from the womb of time and of matter and stand free in the light. This will have been due, necessarily, to many inherent factors but primarily to the sustaining will of the Mother, plus the dynamic will of the Christ Child. Here again is an aspect of the curious and mysterious relation between the first and the second rays.

3. PISCES. In this sign the work is consummated and the will of the Father works out through the second ray will as the will-to-save. In Gemini, therefore, you have the two, the pair of opposites and the will-to-

relate; in Virgo, you have their work in co-operation, the nurturing of the life of that second ray phenomenon, a Christ, the consummation of the task of matter and its elevation into heaven. In Pisces, you have the consummation of the work of that which the matter aspect has made possible, and the Christ emerges as the world saviour. All this has taken place through the will aspect of the second ray, focused in Shamballa, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle.

from ESOTERIC ASTROLOGY pp. 623-628

'In Buddhist parlance, karma loses its power and is dissolved in the light of perfect knowledge. As long as karma remains the force of the dark and impenetrable past, it is a fixed and unalterable magnitude, which we feel as 'the power of fate', against which we struggle in vain. In the moment of profound intuition or enlightenment, the past is transformed into a PRESENT experience, in which all the moving forces and circumstances, all inner and outer connexions, motives, situations, causes and effects, in short the whole dependent origination, the very structure of reality, is clearly perceived. In this moment the Enlightened One becomes master of the law, the master-artist, in whom the rigid necessity of law is transformed and dissolved into the supreme freedom of harmony.

'This explains why each Buddha, in spite of the essential sameness of Buddhahood, preserves his particular character, and why even the DHYANI-BUDDHAS are conceived as embodying or emphasising different qualities or characteristics, and why different spacial positions are symbolically assigned to them. In this sense, individual character is not a fetter, a karmic bondage, in which the SAMSKARAS (ego-centric tendencies) of the past hold sway over the present and the future. In an Enlightened One, the conflict between law and free will does not exist any more, because in the light of full knowledge, the own 'will' and the laws governing the universe coincide or complement each other. One's own nature, if properly understood and freed from the illusion of egohood, proves to be a modification and conscious embodiment of universal law (DHARMAKAYA) or the harmony of universal forces (a living, continual process of readjustment), as it might be called as well.'

from MANAS, November 17, 1965—a quote from Lama Govinda

What's Right with the World?

by A. J. Rydholm

During the last 600 years the human race has been slowly responding to divine stimulation. Progress and evolution are such that the brotherhood of men is no longer just a pious hope or a saintly dream.

IS there anything right with the world in which we live? Is the evolution of the human consciousness proceeding according to Plan? Let us examine, if we can, in broad perspective, on the basis of the information in the Teaching which we now have.

An entity depends for its well-being and for that of its component parts primarily on the harmonious co-ordination of the parts. The humanity on this now crowded little spaceship of ours which we call Earth, is an entity. It is made up of the many millions of individualised passengers of divers temperament, talent, quality, racial background and states of development. Yet all are subjectively linked and unified in humanity's over-soul structure, with essentially the same potential for growth to perfection inherent in each unit. This esoteric scientific fact is exoterically implied in the concept of the brotherhood of men, and is no longer just the dream of a few saintly mystics.

In the outer world of the separation of personalities the vision of this underlying spiritual unity lies hid, yet pulsating. It is the basic ideation or idealism of all true religion. The implementation of this scientific truth is absolutely essential to the salvation of mankind. Men can no longer ignore one another. Nations and races can no longer ignore one another in a world grown very small during this century. This is quite generally realised now, although the still rampant self-centred emotionalism, prevalent throughout the world, sets up blocks to the effective practical and universal release of

this fundamental truth as a conditioning factor in mundane affairs. It is, nevertheless, the measure of humanity's mental growth to date, struggling to free itself from emotional control. It is seeded at the very core of man's total being.

To arrive at this important crossroads of inner realisation evidenced by the dedicated, yet still largely unpublicised, work of a considerable minority of well-motivated and intelligent servers in many fields around the globe, certain steps were taken over the last six centuries in order to stimulate man's inner faculties and, thereby, to lay the foundation for a successful transition from personality consciousness to soul-infused consciousness. The transition will encompass the re-birth of spirituality on a higher and truer turn of the evolutionary spiral.

In the long slow past belief in God and in the advisability of keeping the commandments was very largely a blind emotional experience wrapped in a vague kind of mysticism. Some, no doubt, believed as a matter of deep inner conviction, however without benefit of true mental understanding. With many others it was fear of punishment by a supposedly vengeful God which held them in subjection and to a reasonably observed code of conduct. Both classes were easily imposed upon by the unprincipled manipulators of human affairs, whether ecclesiastical, prince and landed aristocracy or, later, commercial and industrial.

The mass ignorance, superstition and bigotry which made serfdom possible, had to be transcended before a new cycle could be entered, on the threshold of which humanity

stands today, feeling the great pressures which seem to urge it to move forward into new and hitherto uncharted territory.

Preparation for Transition

What were the steps that had to be taken to prepare mankind for the transition it now faces? On page 26 in *A Treatise on the Seven Rays*, volume one, we are given a clue to the panorama of human development since 1425 A.D. This was clearly a crucial turning point in the history of humanity's evolution. We find there enumerated a series of steps in the form of conditioning rays or solar energies which came under emphasis in what appears to be a logically sequential order during this latter period of the Piscean cycle which is now nearing its grand climax.

These preparations coincide with the rise into world prominence of the fifth subrace of the fifth Aryan rootrace, centred roughly in Northern Europe, and referred to as the Anglo-Saxon Teutonic racial strain. This is in contrast to the previous subrace, the fourth, which centred around the Mediterranean, and is referred to as the Greco-Roman. To this might be added what may be termed the bridging of the races by such important countries as Spain, Portugal and Austria during the middle centuries. France, perhaps, typifies the perfect blend of the fifth and the later fourth. No clear demarcation line can be drawn because of the natural overlapping and blending relationships between races and periods. However, on the whole, the fourth and the transition yielded their places of prominence to the fifth. Even the Church of Rome lost control over major portions of this new subrace as a result of the assertion of an independent religious spirit.

We have a further clue to what was to be the main focus of the fifth subrace development by looking at it from the standpoint of the law of number. According to this law it fell to the fifth subrace to raise the general level of intelligence, or mind-manas, the fifth principle in nature. This was further fortified or extended by the inflow into the human consciousness, at the proper time, of the fifth ray of energy of concrete knowledge and science. This latter, no doubt, stimulated

the tremendous scientific, technological and industrial developments of the last two hundred years which flowed very largely from the home ground of this fifth subrace. From there it spread all over the world.

To round out this analogy based on number, we may add that this general intellectual development, with all that it made possible, such as the liberation of the masses in the West from the shackles of the past, makes it now possible for the fifth kingdom to re-approach the fourth kingdom with the fair expectation of a successful union. It would seem, then, that these five fives constitute another clue to what was to be accomplished in the over-all scheme relating to the working out of the divine Plan during this period of accelerated development.

With this general preamble, let us examine more specifically what happened during the last 600 years. Although we are dealing with spiritual science, it may appear that some of the steps do not seem to emphasise spirituality *per se*. Yet, it will be seen that these steps were apparently necessary for the eventual re-focusing of the spiritual consciousness of mankind on a more enlightened and universalised plateau of understanding.

Process of Education

To start the process of educating mankind to the new awareness it was necessary to discover a fluid means of communicating knowledge. Humanity was ready to emerge from the dark age of ignorance. So, in 1425 A.D. subjective emphasis was placed on the third ray of Intelligence in Action, and its adaptation to all life processes. What was the initial significant response to this stimulation? History records that in that century the printing press was invented by two representatives of the fifth subrace, Gutenberg in Germany and Caxton in England. This gradually made it possible for the knowledge-hungry public to learn, to inform itself, thereby stimulating the mind.

However, it remained very risky to step beyond the narrow bounds of the permissive teachings of the period. Therefore, it would seem that the next step had to begin freeing men from these imposed restrictions. Inasmuch as final authority and power, in all

matters spiritual and temporal, rested with the Church at that time, nature evidently decreed that its authoritarian influence was to be liberalised or weakened, thereby freeing more men to develop their inherent individual potentialities without fear of persecution. The general principle of 'divide and conquer' has often accomplished such purpose. In this sense, then, it seems that Europe responded to the inflow of the second ray of Love-Wisdom which came into emphasised manifestation in 1575.

Evidently the purpose to be served by this event was the re-christianisation of the corrupt temporal power of the Church, or the weakening of its tyrannical narrowly doctrinaire authority by split or schism. So we find that the Reformation in Europe, roughly paralleling the Renaissance in other fields, resulted from this renewed stimulation of the second ray, the Christ ray, the teaching ray, during that century; initiated by Luther and followed by other reformers and heads of state, such as Henry VIII of England. Luther and Henry may be considered the two most outstanding of the personalities of the subrace whose actions had the most far-reaching effects, even though each moved from motives of his own.

We can now follow the general rule that at the last quarter of each century a new impulse is sent into the human consciousness; there to be reacted to by those individuals and groups of individuals who are ready and in resonance with the particular energy and quality coming through from subjective levels of planetary life; tending generally toward a kind of high point of realised effectiveness some 50 years later, then preparing the foundation for the next major step forward at the next final quarter of the century.

Universal Brotherhood

So, the next step in the education of mankind became decisive by 1675 with the emphasis on the seventh ray energy. If we keep in mind that the over-all evolutionary goal for mankind is the recognition and implementation of universal brotherhood, men had first to become acquainted with one another around the globe before they could begin to sense the underlying unity of the

human race. The seventh ray is ideally suited to expand, to spread, to diffuse, eventually to universalise, and finally to unify the consciousness of all mankind, thereby bringing the higher reason and discernment to bear and order out of emotion-based chaos and confusion. Under the influence of this ray energy the exploration of the globe went into full swing. Adventure, discovery and colonialism spread the dynamism released in Europe to all parts of the world.

Men respond to the subjective forces, moving through them, from that area in their constitution where their principle focus lies. There the forces find ready anchorage in their descent into the personality structure. The area at that time, as it is even today in large numbers of people, nations and races, was the emotional or astral plane. This is the home and breeding ground of desire and ambition, of incentive for personal advantage and profit. Here the original purity of the divine forces becomes sullied and glamourised by selfishness. They are then externalised and bent to serve man's own selfishly conceived designs.

Nevertheless, it must be acknowledged that this lusty dynamism proceeded to work out that part of the Plan for which men were ready in the only way they knew how. It was their line of least resistance.

So, the emotional fires, fed by selfishness and fanned by terrific drive, provided the tools for nature to advance her plans of broadening the human consciousness. The same kind of fires are still very much aflame today and are now extremely dangerous, threatening to destroy all of mankind's gains. It is the nature of men to cling to what they are used to, usually until disaster is imminent. The fires are now to be transmuted and channelled through the higher mental ranges of pure reason, to be joined there by selfless motivation. This is the very thing many people are now engaged in doing, knowingly or unknowingly, within or outside of the esoteric reference frame of awareness and understanding.

The near approach to the closing phases of the Piscean age evidently made it necessary that the process of universalisation be speeded up. Sailing vessels, depending on the eccentricities of wind power and weather,

travelled slowly, and communication between peoples and races was even slower. It seems therefore logical that a new stimulus was in order of a kind not hitherto active. This came through in 1775. The fifth ray of Concrete Knowledge and Science provided the push. The initial response may be said to have been the discovery of the power of steam in the latter part of that century by a fifth subrace member, the British scientist Watt. This was the beginning of faster locomotion by rail overland, and by steamship across the oceans. It was also the beginning of the mechanisation of the means of production, manufacture and agriculture. Raw materials, so plentiful in the far regions of the earth, could reach Europe which rapidly became the workshop of the modern world, importing materials, processing them by machine, and exporting the finished products. The adequate coal deposits in various parts of Europe made the factories hum and sent streams of steam hissing and smoke belching across continents and oceans.

Accelerated Activities

Under the spreading branches of these expanded and accelerated trading activities men learned about one another, regardless of whether they liked, respected or approved one another. The Christian missionaries followed the traders. Both were imbued with a strong sense of superiority and with the conviction that what they stood for must be forced on all, and that what they wanted lay there for the taking by those with superior power. The drive for material gain and possessions, and for soul-saving, became hopelessly mingled in a vast sea of glamour and illusion. Gentle Jesus was made into a sword-swinging enforcer, cruel but loving. He had for a long time been a sword swinger in the misguided minds and feelings of the Christian gentry, but now, with the help of the mechanical genius of his followers, he was made to ride rough-shod around the globe.

Tolerance and consideration for the religious beliefs and sensitivities of other races was not one of the popular virtues; any more than it was among their own religious sects which had, in the meantime, multiplied, each claiming to be the possessor of the only true faith. National groups con-

sidered the whole world their preserve, to be fought over and conquered and converted. The solar plexus of this subrace, and of the previous subrace, with the aid of a rapidly developing but subservient mentality, sent its powerful emanations spinning its complex web around the globe. The sincere men of God, highly glamoured, were caught up in the same whirl with those who were after material gain and adventure. So, the glamoured selfless and the openly selfish moved side by side to conquer and to convert the world.

The industrial age went into full operation and resulted in a bewildering race by uncounted individuals of vigour and creativeness, now on both sides of the Atlantic, who piled improvement upon improvement, invention upon invention, and material profit upon material profit; a process which has now reached dizzy and frightening proportions, as men and nations seem to rush headlong down their lines of least resistance, engaged in ruthless competition to gratify their appetites for power, mundane glory and profit. But resistances are now looming everywhere around the globe, charged in some important parts with much resentment and hate for past wrongs, disrespect and inequity. This is happening between countries of outwardly differing ideological convictions, and within countries on racial and economic levels.

The birds have been coming home to roost. A whole flock arrived with the crumbling of the European colonial empires after the world war. Some few came a-cooing. Others have come to attack home base with threats, demands and propaganda brickbats, charged, in some important cases, with the venom of those who felt the sting of past domination.

But another significant phenomenon has been occurring. With the loss of its former mundane glory the 600 years old subrace is mellowing. The spirit of revenge is not pronounced among its members, not even among the very recent western antagonists, as might have been expected by the old standards of reaction. Restoration of the old order is not their principle animating impulse today. Wordly empire ambition has yielded to aspiration for universal co-operation and

peace, though none of them has as yet joined the angel kingdom, metaphorically speaking. All seem to have become a little wiser through rough experience which is a gain of internal value on their books of debits and credits. Japan seems to occupy a unique position in this general picture. While outwardly of oriental and Atlantean aspect, its rapid rise to the position of a modern state and its ready absorption of occidental ideas and its dynamic drive seem to suggest that, subjectively, its consciousness is transcending the Atlantean and orienting itself toward the Aryan. Its destiny as an Atlantean subgroup may have reached a point of fulfilment. At such point a transition in consciousness is indicated, to be reflected gradually on the physical plane by the re-embodiment of souls in succeeding races. Its internal alchemy, having been cleansed by the burning out of ancient racial astral deposits during the last war, Japan may be uniquely prepared to blend western objective positivity and eastern greater subjectivity, avoiding, perhaps, some of the mistakes and excesses of both orientations.

Catching Up

Meanwhile a third phenomenon has been occurring among those who formerly had been imposed upon. After successfully shaking off their former masters, whether foreigners or their own autocratic or ineffectual rulers, they have embarked upon forced programmes, in some cases under dictatorial and brutal discipline and regimentation, for catching up to the material successes of the West. They have learned a great deal by contact with the fifth and fourth Aryan sub-races along lines of an aggressive self-expression and of initiative for self-help by independent action. These personality traits and qualities have raised the living standards in the West and are needed to raise hundreds of millions in the East out of their condition of squalor and privation.

There is now a willingness in the West to help, to respect and to share, even while the helping hand is mistrusted by some of the under privileged. Only time and increased demonstrations of goodwill can heal the wounds of the past, while, at the same time, the emergent nations and races still have to go through the unavoidable growing pains of

educating themselves to a position where they can become valuable contributors to the well-being and growth of humanity by their own chosen methods. They are in the fortunate position of being able to speed their progress by drawing on the already developing know-how at their disposal.

Other important developments came under powerful stimulation by this many-sided scientific energy. With the enjoyment of conveniences and comforts, and eventually of luxuries as man's voracious appetite for things grew, humanity turned increasingly to excessive materialism as a conditioning and determining factor in life. Consequently, ethics and morality, the two basic integrities for decent and considerate living, began to suffer in an enormously competitive world bent on material progress and gain. Religion became less important and was no longer subject to enforcement. Under the further impetus of the explorations and conclusions credited to men like Darwin and Haeckel an entirely new view of life, universe and the physical evolution of species came into being. This generated a tendency to agnosticism and atheism. The belief in a mechanistic universe, and the arrogant assumption that the human mind is the highest evolved creation in the universe found credence in the minds of many thinkers, particularly among the intelligentsia. This, however, had the effect of detaching the human consciousness from crystallised orthodoxy, a step in the direction of eventual discovery of truer spiritual values and realities. Human awareness was moving into a higher focus.

Different Type of Mind

The prolific release of ideas, and their cross fertilisation in the human consciousness, found response also in a different type of mind, that of the humanists and social scientists, those men who dedicated themselves to improving the living conditions of the masses. Under this heading credit is due to the labour movement throughout the western world. As more and more people moved from rural to urban areas, in order to work in the factories, a new kind of slavery had overtaken them. Rural serfdom

(continued on page 271)

God, Man, and Meditation

by Hugh d'Andrade

Even the smallest atom of substance contains within it that which can respond to spiritual energy and stimulation.

THE basic forms of meditation outlined by Patanjali are ascending states of awareness, and thus they form a ladder of consciousness which one may climb to the heights of being. They may also be regarded as a projection of individual consciousness upward, so that one who follows these graded meditations projects a 'rainbow bridge' to the higher realms. To meditate in this manner, rising from one state of consciousness to another, is to build that connecting bridge between human and divine consciousness called the antahkarana—*antah*, inner; and *karana*, instrument.

The building of such a bridge is of vital import. This bridge is THE WAY which all disciples of all times and all faiths tread, the way of prayer, dedication, and meditation, of disciplined thought and whole-hearted intent. Happily, the construction of this bridge goes on from both ends, as it were, from above and from below.

The Way of the Buddha, the Way of the Gita, the Way of Yoga, the Way of Christ, the ONE WAY, extends its lines from 'above' to meet all true disciples.

Within the human realm, spiritual attraction moves the disciple to build his own bridge upward, at first instinctively, but as his attempts become more and more expert, a technique emerges. Within the world religions there are techniques, not wholly explicit, to aid those who are fully dedicated; while within esoteric schools there are techniques, fully explicit, for those who choose to submit themselves to the necessary discipline. Though much of this work has been esoteric in the past, explicit instructions for the building of the 'rainbow bridge' may

now be found in the books of A.A.B., particularly in Volume V of *A Treatise on the Seven Rays*. A great deal that we know about the antahkarana today is derived from these books.

Patanjali's Sutras also provide such a technique, recognised and taught for centuries by those who know the idiom, and since these aphorisms are well known in the western world, they may be used as a frame of reference. We may follow the line of ascension outlined in his Sutras. In the end, it will be seen that the liberated teachers, or those nearing liberation, have done their work for humanity most assiduously, merging the occult and mystical modes of meditation into one.

For meditation of the right kind is not an escape from the world, nor does it begin and end with abstractions. Right Meditation begins with *Valid Knowledge*; Observation, or Direct Experience; Reasoning, or Inference; and Competent Testimony. (Patanjali's Sutras 1:7). When one chooses an idea for meditation, one should learn what has been said or written about it, at least in so far as its fundamentals are concerned; or if one chooses an object, one should observe it with care from all angles. One should analyse the information from other sources, and consider whether it comes from those who are reporting accurately from experience, or who are reasoning correctly, or who are handing on data garnered from competent observers.

All this is a comprehensive task, but it is an essential to right meditation. Thus meditation as a practice should be recognised as a continually progressive experience, improv-

ing as one's information becomes richer, and as one's concentration becomes more expert.

All of the stages of Valid Knowledge: Observation, Reason, Competent Evidence, may be included in the first meditative stage, which may be called Research, or Analysis, leading up to Synthesis, as given by Patanjali in his Sutra on Contemplation. Thus we read:

'Contemplation has the following stages:
Analysis leading up to Synthesis, examining all the phases of an object;
Discernment, leading up to Insight, recognising the subtle realm of causes;
Bliss, knowing the ecstasy of Intuition;
Self-realisation, knowing the nature of the One Self.*

(I:17).

In an article of this length it is not possible to quote Patanjali in full, but Sutra numbers are given so that readers so inclined may continue their own investigations.

Learning to Meditate

Not through reading about meditation, or hearing about it, or talking about it, does one have the experience of meditation. Through meditation one learns meditation. Through meditation, though it be learned from teachers or in esoteric schools, one becomes self-taught, capable of discovering for oneself the inner world of causes, and recognising only the authority of Soul.

The forms of meditation outlined by Patanjali in his Sutras follow a progressive line of ascension which may be described thus:

1. The fundamentals of the idea chosen for meditation are explored through Valid Knowledge. Then one may turn to meditative research, recognising all the dimensions, functions, qualities, and relationships of the idea. (I:41, 42, 47.)
2. The mind achieves an intuitive grasp of the idea, penetrating into its cosmic quality. (I:43).
3. The mind becomes conscious of an inner freedom, gaining Direct Insight, and becoming blissfully aware of an inherent omniscience, formerly hidden by the senses. The first gleams of what may be called omniscience dawn upon the meditator. (I:44, 45).
4. Finally the mind rises to the consciousness of the Eternal Knower, that Power-of-Knowing which is final and all-embracing.

* These translations of the Sutras are mine, after careful comparison with authoritative works. H.D'A.

All this involves what might be called the 'vertical aspect' of meditation and its culmination in the Oneness of Being. As we have seen, it may be termed 'mystical meditation', directed toward union with the indwelling, Immanent God. Its concern is the 'salvation of the soul', to use a theological idiom, or 'liberation', to use a yogic idiom.

We have also seen that there is a point where mystical meditation may take on a new aspect and turn toward the world, bringing the horizontal aspect of meditation into play for the furtherance of the cosmic Plan of evolution.

When does this new orientation take place, and how?

It takes place when the mind has acquired power and comprehensiveness, and its manner of taking place is often through an inner recognition that is felt to be sacred, and accordingly held secret.

Perhaps it is this sanctity and unobtrusiveness that has caused the popular misconception of yogins and seers as men who care nothing for the redemption of the world. The fact that they apparently retire from the world is held to be proof of their ivory-towered lack of concern for humanity. Most of them do not actually withdraw from the world, but only from secular activity. Often, even as they withdraw from the all-embracing demands of secular life, they attract great numbers of students and disciples, and even hangers-on, who come to them for solace, strength, healing and counselling.

Many a *guru* counsels more visitors daily than does a psychiatrist in his city office. Certainly his work for his intimate group of disciples is indefatigable. There is an esoteric reason for this, because when the disciple is ready the Master appears, and when the Master is ready the disciples appear.

In symbolic terms, one may say that when vertical power is achieved, its gain cannot help but overflow in horizontal work for the world. Many hints of this horizontal overflow of power are found in Patanjali's Sutras. For instance, we read:

'When Truthfulness is established, one's words precipitate Truth: what one says comes to pass.' (II:36).

In this state of truthfulness, (*satya*), or consciousness of reality, if what one says

comes to pass, may it not be true that 'what one meditates' also comes to pass? This conclusion is esoterically true.

In Book III, where the 'powers' are outlined, we find other evidences of outgoing activity. For instance, there is this Sutra:

'Through Mental Penetration, (*Samyama*), into the Qualities of Friendliness, Compassion, and Joy, one becomes the Divine Friend.'

(III:23).

The early commentator Vachaspati, circa 850 A.D., says that 'through the Power resulting from Compassion he, (the disciple), delivers beings from pain and from the causes of pain'. He adds that the disciple 'becomes unfailing in his exertion when things are to be done for others'. (Vachaspati translation by J. H. Woods, in *The Yoga System of Patanjali*, Harvard University Press.)

The Vertical-Horizontal Meditation as World Work

It is logical, then, that there should come a time in one's progressive unfoldment when one's mystical or vertical relationship with the divine should also become world-oriented, or horizontal. Long before the disciple in the new age becomes a *guru*, his concern for the salvation of the soul should merge into concern for the redemption of humanity. So speedily does humanity in the new age unfold.

Here occult meditation comes into play. Now, in these latter days, that which was hidden is becoming revealed. Today there are thousands of disciples who are large-hearted enough to work for the world from the standpoint of universal good.

Nowadays there are groups developing meditation forms for certain phases of world-service such as goodwill, invoking supply and encouraging the use of money for world-service. More and more groups are holding meditative meetings at the time of the full moon, and at the time of the Wesak Festival. Witness likewise the world-wide use of the Great Invocation.

Not only esoteric groups are engaged in such meditative enterprises, for many religious and metaphysical groups are engaged in spiritual healing as an active, permanent endeavour; and their combined work results in the pouring forth of a con-

stant stream of creative energy into the world. Whether the creative meditation is called treatment, or counselling, or prayer, the horizontal activity of service, healing and redemption is its essential purpose. Add to this the work of psychologists, psychiatrists, sociologists, counsellors, and so forth, all of whom are engaged in profound, comprehensive mental work for their clients and patients, and we may see a redemptive world-meditation going on which is new in the history of humanity.

The occult meditation with which we are specifically concerned recognises that its *rationale* includes the fact that 'All is Energy'. Of course this Energy is understood to be far more than the energy recognised by physicists; it is the Energy which brought the worlds into manifestation and sustains them, moving them in accordance with a creative Plan. 'God meditated and the worlds were born.'

Here man is recognised as the image of God, and his thought is regarded as creative. From this it follows that the energy used and transmitted by man is not generated by him, nor is it his own. He invokes energy; he attracts energy; he transforms energy; he transmits energy, and in so doing performs his true creative function.

Not in personal ambition is man's highest function expressed, for in egotistical action he short-circuits the cosmic flow. His highest function is expressed in selfless dedication to the Plan of creative Mind, for then he transforms and transmits energies in accordance with cosmic need.

In a sense, then, world-meditation may be regarded as one of the most important activities going on on this planet. This is not to say that the economic and cultural needs of humanity are not vitally important; but world-meditation is of such supreme importance because it establishes on a high level the quality of the work done in the economic and cultural areas of life. This quality may be defined as universal good, all that works for universal freedom, harmony, and well being. It calls all men to selfless achievement for the sake of humanity, and not for the

sake of a separated self, or a separated group, or a separated denomination, or even a separated religion.

Moreover, the *rationale* of occult meditation includes more than the recognition of all pervading Energy; it embraces the awareness of a Hierarchy of Energies. Few are conscious of this Hierarchy of Energies, or where to place themselves within its fold, or how to work from within its all-embracing pattern of being. In accordance with the freedom inherent in spiritual inspiration, there can be no rigid form for meditative work for the world, though certain essentials may be recognised.

Highest Point of Purpose

(a). The highest point of purpose, or of comprehension, may be established as a point of spiritual tension, an altitude of power from which to work. This point of tension may be anywhere within the states of contemplation described by Patanjali, according to one's stage of unfoldment. (I:17). Or the point of tension may simply be one's own highest point of inspiration. Or it may be conscious union with the new group of world servers, or with the Soul. Or this centrepoise may be a buddhic recognition of Oneness with the Christ, the Master of Masters, and with his Hierarchy.

Here one has the inestimable privilege of assuming with all humility, for the sake of the world, a spiritual altitude which was the prerogative of advanced disciples in the past. Whatever one's standing as a student, one may now take part in this great work, providing one's only motive is the Christ-like urge of world-redemption.

(b). In creative imagination and in heartfelt dedication, one may then unite with one's group, conscious of the group-work going forward as a spiritual enterprise.

(c). The outline of work which emerges may be specific, but always the spiritual will of the individual leaves the spiritual will of all individuals absolutely free. Likewise the spiritual will of the group leaves the spiritual will of all groups free. For of course the slightest attempt to impose any mode of thought is an inversion of the basic principle of divine love. '*Satanus est deus inversus*', and true spiritual workers abjure that dark way of life and thought.

(d). The work then proceeds as the outward flowing meditation of a group, not meditating as persons for personal ends, but as souls merged into the One Soul, meditating as One Soul. The individual soul is no longer apparent, as it were, but merges into the Soul group. No

one in the group is engaged in personal meditation, but only in world meditation.

The effect of such work is to strengthen the spiritual aspiration of mankind, to add to the river of consciousness streams of love, of spiritual ideas imbued with the power and beauty of divine consciousness.

Many students know the specific forms of group meditation to be found in the works of A.A.B., who served so ably as an *amanuensis* for the Master D.K. For instance, in *Disciple in the New Age*, Vol II, pp 226 231, there are two forms given, one for: 'Reflective Meditation on the Reappearance of the Christ;' and the other a: 'Reflective meditation on attracting money for hierarchical Purposes'.

Summarising, then, it may be said that the vertical horizontal or world-oriented meditation undertaken for the transformation of humanity is a magnificent synthesis, bringing God and humanity together in consciousness, bridging the gap which exists on the side of man, but not on the side of God. It is a meditation which breaks the veil of illusion or *maya*, a veil which has no existence for Infinite Mind, unbroken in the awareness of its own oneness from everlasting to everlasting. It is an act of synthesis akin to the mental act of comprehension needed for the understanding of God, as well as the understanding of man.

It is an act of synthesis which embraces the world from the standpoint of unity, as the Creative Mind embraces it. It is an act of synthesis recognising that God, man, and the Universe constitute a Trinity, but are Three in One. It carries out the purposes of Creative Mind from the altitude of cosmic oneness, taking part in the cosmic play of Being.

The time has come, then, for us to recognise the emergence of meditation for the world as a new and important service for disciples in this age. Such outgoing meditation may well become a part of one's daily life. It is well to recognise the ever-increasing volume of such meditative work in the world, and to consider this great spiritual enterprise as a step toward world-discipleship.

There is an important phase which is still esoteric because it is not yet recognised by the world at large, namely the recognition

that the redemption of the world includes the redemption of substance. To quote from the pamphlet of the Arcane School on full moon meditation meetings, 'even the smallest atom of substance contains within it that which can respond to spiritual energy and stimulation'. To be awake to this need and to work along these lines involves occult discipline, the redemption of the substance of one's body, of the mental and emotional levels of

one's being; and in the end it involves the redemption of planetary substance, so that through its transformation our earth may become a sacred planet.

Is this not noble work? Surely it is a great spiritual enterprise. Surely it is a great service, both to humanity and to Hierarchy. Surely it is a glorious way to take part in the cosmic work of creation.

WHAT'S RIGHT WITH THE WORLD?

(continued from page 266)

under the landed gentry was replaced by the equally inhibiting misery in industrial plants. At the same time, it must be recognised that a large middle class of merchants and purveyors came into being in the cities, relatively free of church and state, who came to enjoy considerable prosperity. Their collective power grew and it was their demands for a greater share in the running of their nations' affairs which brought an effective representative type of government to one modernised country after the other. Where prince and aristocracy still ruled, so-called constitutional monarchy yielded to pressure by the citizen body and conceded certain powers and decisions to the parliaments.

The structure of society had become highly pluralistic and, by degrees, additional classes achieved liberation in various parts of the West. But the masses were still badly off, living side by side with those who attained a satisfactory measure of freedom and were growing in well-being and wealth. Those many who lived in grimy valleys by the railroad tracks looked miserably to the mansions on the hilltops, or into the sumptuous palaces of the privileged aristocracies, titled and commercial. But better times lay ahead. Compassion for the common man, and the movement to free all citizens from autocratic overlordship, inspired the great freedom writers and leaders of the eighteenth and nineteenth centuries, particularly in those countries where the ruling monarchy had reached a point of decadence or arbi-

trariness which the people would no longer tolerate. The spirit of independence and of daring was unmistakably growing. In those countries where revolt succeeded, such as in France and in America, revolutions changed the entire complexion of society and government. This had its effect in the rest of the western world. It set the pattern for change in other countries, ultimately to snow-ball around the globe, with local variations and under various guises, in some cases accompanied by purges and a great deal of suffering.

America had, in the meantime, received a sizable number of the discontented and the persecuted from Europe many of whom were bursting to explode their burning ambitions and energies. A new great nation went into the making on the North American continent by pioneers willing to make any sacrifice for the attainment of individual freedom of action and of conscience.

Not the least of the responses to the fifth ray stimulation were and are the growth of medical science, of hygiene, of psychology, of philosophical thought and speculation, of all the professions depending on the activation of the human mind.

In a short article only what appear to be the major significant responses to divine stimulation can be touched upon. An unending flood of books, covering all phases of human progress and evolution, testify to man's unfolding mental creativity since the liberation of the human mind in the 15th century where our story began; which may also be termed the story of the fifth Aryan subrace to date. The books are available to all men in the presently free areas of the world.

Occult Meditation

by Mary Bailey

THE technique of occult meditation is the outstanding *creative agent* on our planet. It is creative because those who use any form of occult meditation participate in a vast planetary process which reflects and corresponds to the creative rhythm of our planetary Life. Occult meditation, based on the science of energy flow, is attuned to the pulsation of the life or the breath of God; inhalation, pause, exhalation, pause, and all truly occult forms of meditation follow this fourfold rhythm.

This rhythm manifests in occult meditation as: *alignment*, penetration, approach to a higher centre of consciousness and contact with it, whether it be the Soul, the Triad, the Hierarchy, or the Master. Then follows the *higher interlude*, in which the mind held steady in the light perceives a greater light and is impressed and infused by it. The higher interlude is followed by *precipitation*, a circulation of energy flow according to a specific purpose and pattern. Energy flow is then anchored, focused, and directed in planned action; this is the *lower interlude* in which the brain is impressed and stimulated into activity.

This energy pattern and life rhythm are duplicated over and over again in the life of our planetary God and in all phases of His relationships and evolution. Full moon meditation meetings, for example, occur at a time of higher interlude within the monthly cycle of the planetary meditative process. The time of the new moon corresponds to the lower interlude. So, also, in the annual cycle of the twelve spiritual Festivals.

The higher interlude in the annual cycle occurs during the three major spiritual Festivals of Easter, Wesak, and the Christ at the full moon periods of Aries, Taurus, and Gemini. This is the moment of highest inspiration and penetration when an unusual solar alignment opens the channel for a uniquely available flow of energy. Through the signs of Libra, Scorpio, and Sagittarius, we experience the polar opposites of the three signs in which the three major spiritual

Festivals occur.

This is the lower interlude when we can achieve a better brain recognition of what the inspiration of the major Festivals signified and of the needed emphasis and direction in line with immediate goals for humanity. At a point of equilibrium in Libra a decision is made, put to the test in Scorpio, and given direction in Sagittarius.

It is significant that the Festival week of the new group of world servers every seven years occurs at the end of this three-month lower interlude (December 19th to the 26th); for the new group of world servers functions at a planetary point of lower interlude corresponding to the higher interlude of the Nirmanakayas, the Divine Contemplatives. Both are linking groups, the higher relating Hierarchy to Shamballa and interpreting Shamballa to Hierarchy; while the new group of world servers, at the lower link, relates humanity to Hierarchy and interprets Hierarchy to humanity.

We can also see the same cyclic rhythm operating in the hierarchical conclaves each century, the higher interlude of inspiration and impression occurring at the 25th year and the lower interlude at the 75th.

Immediately before the Easter Festival each year, the first Festival in the higher interlude series of three, we are influenced through Pisces, the sign of the world saviour, by the potency of the perfected Christ; while immediately preceding the lower interlude of the polar opposite we experience the Virgo influence, stimulating the birth of the Christ principle in the human heart. This is the only energy and influence by which humanity can use effectively and correctly the opportunity to translate vision, idea, and ideal into practical action in line with the Plan.

Occult meditation becomes creative, therefore, when it is consciously brought into alignment with the rhythmic pulsation of the breath of God, corresponding to the ebb and flow of vital living solar energies. We become aware that our so-called personal meditation is in reality a part of a planetary meditative process carried forward at all levels of consciousness within the planetary life. Thus we become not only co-operators but co-creators in the divine evolutionary Plan which is the ultimate destiny of humanity.

The Spiritual Challenge of our Century

by Colby Dorr Dam

*Although the sensory facts of nature are objective,
their human meaning is always subjective.*

ONE major purpose behind the present world upheaval is to force the thinking minority in all disciplines from the atomic to the religious, into new and larger dimensions and definitions of love, which are relevant to the current subjective situation of mankind.

Hence the Masters tell us that love is the light of the mind; that we can understand only that which we love; that the lethargy of the human animal is such that only terror will force him to think.

We are now getting terror in abundance; but there are few who recognise it as spiritual medicine for a sick humanity; as the opening of a doorway into the future. They are few because the intellectuals of all breeds, who do our thinking for us, find it difficult to believe that human history does not contain the future. Indeed the future is newer than a new baby. It is a bolt of lightning from the heart of the unknown, and no man knows when or where it will strike.

Therefore, in order to find great answers we must know how to ask great questions. What is revelation? What is the fusion of planetary love and ideas? What is the working relativity of life and death? For the Masters such questions are merely human baby-talk; but they answer those who ask with open minds and a comprehensive love: 'Seek and ye shall find'.

They tell us that the function of crisis, whether personal, national or world-wide, is to force a change in the direction of thought. This is ultimate logic because thought measures the areas of love; because the mind of man is clogged with garbage from the past which must be destroyed to make way for tomorrow; because the human intellect

tends to ignore, deny or ridicule everything which it cannot grasp.

Hence ours is a century when immense objective creation and massive subjective destruction coincide, and the heart of mankind is in the midst of a contest between love and terror never before equalled in human evolution.

Why is this? The atomic explosion with its ultimate choice between nuclear war and peace seems to have forced, on a world scale, an open collision between the evils accumulated from the past in our nature aspects on the one hand, and on the other, the immense good focused in the humane, liberal and progressive values of our human aspects. And so, in addition to the acute problems of personal evolution which are difficult enough, we have thrust upon us daily, through every medium of modern communication, the high-voltage tensions of world evolution as a whole. We are in other words, both personally and collectively, stewing in our own juice.

Now in terms of spiritual realism the creative function of crisis is to force a shift in the focus of attention from the chaotic and often meaningless surface of events to the subjective causes in man himself which generate them; and this applies especially to the drastic choice between love and terror which events have forced upon our distraught generation.

This choice poses one major question which summarises both the spiritual ignorance of mankind and the subjective sources of the current crisis on all levels: i.e., when, where, how and why do we transcend ourselves? The answers we get now come from all kinds, sizes and shapes of

intellectual specialists. They are personalised answers from theologians, nuclear scientists, chemists, physicists, biologists, psychologists, parapsychologists, artists, musicians, novelists, poets, dramatists, historians, economists, politicians, bankers, corporate executives, lawyers and thousands of assorted professors who believe they must 'publish or perish'.

Most of these specialists are so busy digging up, analysing and explaining the records of past centuries that they have little time, energy, thought or love left to create the future.

Highway into the Future

Hence the Masters say that only a recognition of the invisible world can define the meaning of the present or build a highway into the future. They tell us also that the spiritual condition of mankind is so low that what we call the 'heavenly' world is in a corresponding convulsion; that each step of evolution carries its own new energy. Let us then remember that we are, in large degree, living in a world which, on the frontiers of knowledge, no longer exists. For instance how much does human vision tell us about the nucleus of the atom, and this is the lowest expression of life? Thus the historic change now under way in the direction of thought derives from the explosive truth that, although the sensory facts of nature are objective, their human meaning is always subjective. This growing recognition makes the law of self-transcendence accessible to all creative specialists, for it points directly to control of our human quality-value system over the objective mind and all our natural sciences. However until this control is stabilised at the roots of character, the specialist, regardless of his genius, never knows whether he is a human animal or a human being.

Thus the eastern aphorism 'the mind is the slayer of the real'. This sentence, of course, always seems a bit drastic to our learned professors and intellectuals. For they like their minds, especially the imposing assortment of letters after their names. To call their minds the death of reality is, after all, a bit of an insult. Yet the hard fact remains that not only their minds but their

total existence is an infinitesimal fragment of a very large planetary, solar and cosmic enterprise. Therefore the first decree in the law of self-transcendence is the elementary truth that we do not belong to ourselves. We belong to the whole of creation, which is hardly a personal matter.

The second decree, also drastic for our time, is the truth that love controls the growth of all relations between ideas and the diverse quality-value systems which generate human intellect, shape personality and slowly humanise the human animal.

And so what have we got now in terms of the total human organisms of the growing, creative minority? (1) On the subjective side, the rapid breakdown of the personal quality-value systems, of which nationalism is the major expression, and their sudden expansion into planet-wide dimensions; (2) On the objective side the huge impact of the nuclear explosion on the natural sciences, the entry into space, the disappearance of atomic substance from human vision, its translation into electrical force, and the resulting dissolution of the age-old, sensory logic of the philosophy of materialism.

Here we have at least two reasons why the Masters say there has never been such confusion between the trivial and the great as there is today; that there is no way to measure the invisible world in terms of the visible; that no external knowledge or forces can dissipate the heavy fog of subjective or spiritual ignorance which envelops mankind. This ignorance, of course, is not a mass problem, and the masses, at their own level, are, as a result, in a much healthier state than the creative specialists who are striving to lead them and do not know the way themselves. Too many of these specialists are far more concerned with what they take out of the mass market than with what they put into the mass heart and mind.

Because we do not understand love as the light of the mind and the mutual attraction between ideas; or creative faculty as the interplay between ideas and all our human qualities, we have, as yet, no rational basis for the subjective unity of mankind. We do,

of course, recognise the animal or economic aspects of this unity. We know quite well that they all need food, clothing, air, water and shelter; that they all are conceived, born, eat, sleep, work, procreate and die in the same way, according to their stage of evolution. We do not on the other hand seem to realise that our human aspects, love, intelligence, joy, freedom, integrity, imagination, character, sincerity, goodwill, co-operation and many more, also belong not only to persons but to mankind. We have, therefore, a nature or animal synthesis but no human synthesis to guide, inform and direct it into the future.

Now it is precisely this lack of subjective unity which underlies most of our human relations, problems and conflicts, personal, group, national and international. We have apparently forgotten that subjective unity on all levels can be conceived, focused and formulated only in terms of a synthesis of our own life energies. Hence the Masters tell us to seek truth beyond the boundaries of human understanding. For it is this synthesis which holds the balance of power between love and terror. It is this synthesis which correlates the human with the spiritual order and opens the doors of revelation for our time. Thus we should understand crisis as a positive, spiritual force which drives ceaselessly toward balance in the human organism. For balance means harmony between our physical, emotional, mental and spiritual aspects. It is rhythm. It is thought. It is love. It is wisdom. It controls nature below mankind and heaven above mankind; only man is out of balance.

A Potential Orchestra

Therefore he seems to have forgotten that his own organism is a potential orchestra of life. Now a symphony orchestra is a creative synthesis of sound. It means of course, (1) that each member must be a master of his own instrument; (2) that each must have his own sheet of music in front of him; (3) that all sheets must be integrated with one another; (4) that the conductor must know every instrument, every sheet and its split-second timing in the composition. Each human spirit is also the orchestra leader of

his own organism. He must likewise know the music of life which is infinitely more subtle than sound.

This is a music written not in notes but in language. Perhaps this is one reason why our human instruments are out of tune; why each member is reading different words; why our orchestra leader has gone on a long vacation; why the symphony of life has become a horrible noise. This vocal noise of the human animal is a little better than monkey talk, but not much. It cannot improve until we realise that language is a mirror of the subjective situation of mankind. Human evolution is therefore written not into the sound, but into the meaning of words. And herein lies one major root of the current clash between love and terror.

In the present vernacular the best example lies in our capitalist and communist dictionaries. Same words with huge nuclear arsenals standing between their meanings. However this law of language is vastly more than political, military or economic; for it permeates everywhere the subjective fabric of human evolution. The evolution of the meaning of words measures the advance of civilisation. For instance, we have at the moment a whole new vocabulary of nuclear physics so abstruse that it has meaning only for a small *élite* of atomic and space specialists, and even the job specifications for our missile plants are meaningless for the main body of our intellectuals.

This great law of language applies equally to the writing of the Masters of Wisdom who represent a planetary synthesis of life and death. Perhaps the following fragmentary sentences from their work can give us fresh insight into the current subjective situation of mankind:—

"The dictionary is the history of culture . . . ordinary thoughts should not exist in an extraordinary time . . . thought is energy and does not decompose; how responsible then is mankind for its every thought . . . doubt is ugliness which leads to betrayal; the epidemic of betrayal is already a planetary calamity . . . the destiny of psychic energy is to help mankind with problems otherwise insoluble . . . people reject the most obvious manifestations which do not conform to their mood . . . the thinking of the patient is reflected in the composition of the blood . . . every evil thought defiles not only the thinker but space itself . . .

People know that each person sees objects in his own light; but they completely forget the significant fact that people see through their own auras . . . thought actually rules over the fury of chaos . . . for whole ages reincarnation was acknowledged; but later it was forbidden even to think about it . . . the path of joy is the path of truth; each teacher should interpret the Higher World as joy . . . men are ready to betray even their own planet provided they do not have to think . . . amazing is man's transformation at the moment when he leaves the earthly sphere . . . the ignorant ones express themselves offensively about everything inaccessible to them . . . there can be no health until people know why they bear the earthly burden . . . by a single thought man can violate the unity of any gathering . . . the laws of psychic energy extend far beyond human imagination . . . when signs of the Higher World are manifested then every science becomes transfigured . . . one may disguise the tone of his voice but the radiations of the heart cannot be falsified.'

Two Major Laws

These random sentences suggest in various ways two major laws of life which the human animal, with rare exceptions, will not accept: (1) that human nature, like nature herself, is ruled by absolute law and order; (2) that people are responsible both to mankind and nature not only for their actions, but for their thoughts and feelings. Although many creative intellectuals now recognise this subjective responsibility theoretically, there are very few who do anything about it. They do not grasp either the difference or the close relation between human genius and spiritual revelation. The first is personalised, specialised, unconscious of its own sources and belongs to time, form and space. The second is conscious, planetary, outside time, form and space, focused on the lives within the forms, and belongs to eternity. Yet one leads infallibly, through many incarnations, into the other. Our dictionaries however, do not define wisdom as a transcendent synthesis of human love and knowledge.

Hence our professors cannot explain crisis, on any level, as a creative instrument of self-revelation. Imprisoned in their special terminologies they do not realise how or why the law of language controls and reflects the evolution of our social sciences, humanities and the whole field of culture. Thus, despite their brilliant achievements in nuclear syn-

thesis, the universal, subjective synthesis of human qualities and values remains for them an unknown dimension. For instance every human quality changes the meaning and energises the creative power of all others. Thus joy feeds imagination; sincerity breeds courage; love expands understanding; will power promotes intelligence; enthusiasm strengthens idealism; co-operation builds goodwill; exaltation fires genius; determination forms character; sensitiveness nourishes refinement; sympathy stimulates generosity. And so on throughout our whole human-quality-value vocabulary. Such information should be a part of every elementary school text book.

Now this quality-value synthesis, although it means a revolution in human relations, is merely the opening phase of the language explosion which awaits the coming century. For each human quality-value word is meaningless outside the frame of reference of the one who speaks and the one who hears it. There is a difference between what people say and what they mean by what they say. Do their words apply to the family, the village, town, county, state, nation, mankind or to our whole planetary life? What is the use of cataloguing events if we cannot read the subjective causes which generate them?

Indeed this is no visionary dream but hard subjective reality. Our sceptics, materialists, atheists, agnostics and prophets of doom should therefore try to visualise what the approaching psychic faculties, already under world-wide scientific investigation, will mean in terms of human relations on all levels. For there is a valid reason why darkness always precedes the dawn. Can we expect the dawn of reality to rise in a human atmosphere where objective dimensions are measured in the light years of space and human meaning is locked up in the closet of our animal instincts, sensations, urges, and appetites?

Hence the urgent need to re-examine, re-define and demonstrate the law of self-transcendence in the new dimensions of our time. There is no other way to restore balance between love and terror. For the facts of nature are not, for us, the facts of life. 'I am the way, the truth and the life.'

POINTS OF THE COMPASS

by Blodwen Davies

IX. Kali Yuga—and after

Spiritual opportunity is emerging . . . with increasing clarity in the minds of thinking men and women . . . If the forces of evil are active and organised, the Forces of Light are equally active but not so well organised. The basic goal is the freedom and liberation of mankind . . . but men themselves must make free choice and decision in order to be free; they can only be liberated when . . . they liberate themselves from the expressed thought-control of the powerful dominating groups and from the fears which these groups intentionally engender.

from THE RAYS AND THE INITIATIONS p 743

KALI YUGA is not a subject many of us take too seriously or explore extensively but H.P.B. was much concerned with it and introduced the idea to the West, in a time when very few had any interest in the laws of cyclic evolution. But H.P.B.'s task was to emerge when *Kali Yuga* was at its most crucial point to make the West aware of the crisis.

All the great cycles can be read in the movements of the planets through the zodiac. All major eras begin with a cluster of symbolic planets in a sign. Few there are who can read the stars today, yet through all history the zodiac has been the computer of cosmic trends, the calculator of potentialities.

One era ended about 3000 B.C. Three great eras of our present human history had gone before: the Golden age, when men were spiritual and ethereal living as Souls; the Silver age meant a descent into matter and 'men far inferior to the first' were living inertly. The third was the Bronze age, men of great strength and violence became bisexual. The fourth, the Iron age, *Kali Yuga*, brought man to the nadir point.

Kali Yuga was the state in which man had come to his most dense and corrupted experience in this evolutionary cycle. It was part of a cosmic pattern by which the ability

of the Soul to transcend and command the worst the world could impose on it, would be put to the test. H.P.B. was the teacher who came at the end of the five thousand years of crisis to set up new landmarks for the mind of man. She died before 1897, which she said was the end of the period. She said that by then 'the veil of Nature would be rent' and a death blow struck at materialism. It was in that time that we found X-rays, radium, Uranus, the atom, and Einstein, as a youth, was working towards relativity. There were many others, in every phase of science, widening the rent in the veil of matter. Man has passed the axis point and had begun the upward arc of his own free will and purpose. Man's long history of descent could not be righted in a century, however. We have still a long, long way to go before we become again truly human, living in goodwill and according to evolutionary laws. But man has passed his major test. We have not failed.

It is also a curious fact that on our emergence we created a new science, the study of prehistory. Our old errors are being demolished one by one, particularly the greatest modern folly of all, the idea that the world was created six thousand years ago. The western mind was steeped in that

error and today there are great masses of people, the fundamentalists of this world, who still believe that the world was created in six days and man in one day. Much of *Kali Yuga* lingers on in the nuclear age. The Genesis story parallels the age of *Kali Yuga*. Science today conceives of the evolution of man in terms of cave dwellers, makers of flints and stone axes, untaught, blindly separating themselves from their animal ancestors, at last becoming the men of the atomic age.

Prehistory

Today prehistory is one of the most fascinating and challenging studies, uncovering ages and cultures and migrations to shatter all our old prejudices.

We know the age of Taurus for its bull symbolism, 4000-2000 B.C. We know the age of Aries for the ram and lamb symbolism, 2000 B.C.-1 A.D. We know the age of Pisces for its fish symbolism. We are now living in the age of Aquarius whose symbol is man. Man's concern for man, his inherent dignity, his capacity for goodwill and for sharing, are the cause of our new attitudes to education, welfare, health, communications, aid for developing countries, and a host of other new factors in a world still sad with war, dictatorships, competitiveness, greed and crime. We still have not produced the climate of security in which the idea of atomic war can be obliterated, but never before in all human history have so many felt involved in and responsible for the immediate fate of the world. D.K. has said that the use of nuclear power can 'make the possession or non-possession of money a matter of indifference' and yet the thought of the wrong finger on the button is the world's nightmare.

If man had failed his tests in *Kali Yuga* there would by now be no world, just a blur of fall-out where the planet had once spun around the sun. Man did not fail. The proof of his achievement is written in a mounting concern for humanity in travail in so many parts of the world, and a growing will to sanity.

When there was an impressive cluster of seven planets in Aquarius at the new moon

of February 5, 1962, it indicated, as one author put it, 'the sign of a great spiritual victory'. It was a sign that humanity had entered the Aquarian age. That would have happened whether man had failed or succeeded. If he failed it would have been a devastating force to destroy him. He would have lacked the wisdom and the will to use it. From the centre of that same fixed cross, all advanced humanity, those who had done their homework and passed their tests, entered upon the Probationary Path.

Much of the error of the past two thousand years in the West was based upon the distortion of the teachings of the Christ as World Teacher. Hundreds of Christian sects, all over the world, are based on petty doctrines, trivial holier-than-thou disagreements, on points of view totally unrelated to any fundamental idea relative to spiritual life. Some Christian churches have tried in recent years to drag themselves out of this morass, but chiefly by organising bigger and richer churches, with more highly organised programmes of activities. The world is full of dogmas to make man feel that some institution, some priesthood, can do for him what in truth he can only do for himself. Every true presentation of the Ancient Wisdom lays full stress on the fact that man himself is responsible for his evolutionary growth through levels of consciousness leading to enlightenment. No Messiah ever took away from man his legacy of spiritual will. Man must travel the spiral Path, at his own pace if he is to reach his goal. But he cannot travel it blindfold. What we need most to retrieve from the wise men of the past is the idea that man is his own saviour and his own destroyer. We need to remove as many as possible of the road blocks from his path; fear, hunger, ill-health, poverty, ignorance, loneliness.

On the journey through the age of Pisces, a water sign, man conquered the seas. We built ships and learned to navigate them around the world. We created communications, telegraph, telephone, radio and television, bringing all men nearer together. Only at the gate of Aquarius did man learn to fly.

It is in the opening chapter of the story of the space age that the great Talisman of Somerset was discovered. After the first

world war, Katherine Maltwood, a sculptor, set herself the task of discovering where it was that the knights of King Arthur had travelled in their search for the Holy Grail. She worked in a tower at her home in Chilton Polder, high above the rich countryside of Somerset. She discovered that all their travels were in a circle of ten miles in diameter. When the truth dawned on her, she went up in a plane, and circling over the Sea Moors, discovered a talisman five thousand years old, the oldest zodiac in the world, ten miles in diameter, a great sweep of land sculpture, with figures sometimes three miles long. As an artist she realised that it was a superb piece of art. It was also as superb a piece of mathematics and geometry. It was as old as *Kali Yuga*.

No one knows what remarkable company of people came to Somerset more than five thousand years ago to create this vast talisman for the use of the Aquarian age. H.P.B. had travelled the world over in search of magnetised spots with talismanic significance. Her writings describe many of these places. Whether or not she knew what was hidden in Britain, no one can say. But it was in Britain that she spent the last years of her life.

Colossal Zodiacs

Katherine Maltwood searched *The Secret Doctrine* for clues. In *The Enchantments of Britain* she quotes from the second volume of *The Secret Doctrine*: 'There are records of initiates from Egypt travelling in a north-westerly direction, with the object of building "colossal zodiacs", their destination being the British Isles'.

One reference by H.P.B. reads:

'There are records which show Egyptian priests, initiates, journeying in a north-westerly direction, by land, via what became later the Straits of Gibraltar; turning north and travelling through the future Phoenician settlements of Southern Gaul; then still farther North until, reaching Carnac, (Morbihan), they turned to the West again and arrived, still travelling by land, on the north-western promontory of the new continent.'

The new continent was Europe emerged from the last ice age. The promontory be-

came, when the white chalk cliffs between Britain and France were washed away, the British Isles.

'What was the object of their long journey?' asks H.P.B. 'And how far back must we place the date of such visits? The archaic records show the initiates of the second sub-race of the Aryan family moving from one land to another for the purpose of supervising the building of *menhirs* and *dolmens*, of colossal zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When did this occur? The fact of their crossing from France to Great Britain by land may give an idea of the date when such a journey could have been performed on *terra firma*.'

Somewhere about the beginning of *Kali Yuga* there was a remarkable society in Somerset. About the time that, according to Genesis, Adam and Eve lived in the Garden of Eden, on a post-glacial peninsula on the far western frontier of the new continent, genius was at work, not only planning and designing the Somerset zodiac, but executing it with incredible skills. Those people could gaze across the sea to the West as they designed all their great zodiacal figures also facing West, in anticipation of evolutionary history.

Some of the remarkable features about the Somerset zodiac include the fact that Aldebaran is the eye of Taurus, that the giant effigies are exactly designed to mark the path of the sun, the ecliptic, the tongue of the lion, the clapper of the bull, the hand of Orion, the wheat-sheaf of Virgo, and so on, actually mark the line. But Aquarius is represented by the phoenix, holding a water vessel in its beak 'fanning its burning nest with outstretched wings'. Glastonbury's Isle of Avalon, rising 600 feet out of the marsh forms the body of the bird and the water vessel is Chalice Well with its radio-active water staining the stones blood-red.

One of the mysteries is that refugee disciples of Christ, before he was called the Christ, came here, under Joseph of Arimathea, twelve men, and were granted twelve hides of land, and lived in twelve wattle huts built in a circle, with, in the centre, a place of worship which symbolised the eternal Messiah, whether Avalokitesvara, Vishnu, Christ or Kalki. In recent years many new books have appeared of real value

in the growing research into the prehistory of Britain. More and more it appears that there is substance to the legends that founders of the Christian movement grafted themselves upon the talismanic zodiac of Somerset, and from there, using the learned bards and teachers of Druidism, who accepted their teaching, spread all over Europe as the Celtic Church which opposed for more than a thousand years the Roman papacy.

A few centuries after the Christian graft had been made upon the Celtic culture, the Saxons invaded Britain and invited Rome to destroy the Celtic Church which then had to go into hiding. All knowledge of it and of the zodiac was covered with a 'mantle of invisibility' until the end of *Kali Yuga*. Only within the last few years has the mystery of Stonehenge been solved. The zodiac is two millennia old and more, older than Stonehenge, three millenia older than the Christian age.

The wheat-sheaf in the hands of Virgo symbolises 'the food of divine justice' and

may indeed infer re-birth and the laws of karma. The lands around the figure of Virgo are traditionally rich and fertile. They are guarded by Cadbury Castle, once Camelot. On her wheat-sheaf stands a very old church. One September day Katherine Maltwood visited the church and found there sheaves of wheat 'covering the nakedness of the building from floor to ceiling', and she wrote that the harvest festival 'has no doubt been celebrated here in Virgo's wheatsheaf for nearly 5000 years'.

The folklore of southwest England has preserved many curious customs for two thousand years of our era. In some homes places are set at the table for the returning Christ, and many believe that they should watch for a Messiah walking again the ancient roadways to Glastonbury.

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Tibetan Buddhism

by Frank E. Becker, B.S., M.A.

This philosophy has evolved through the teachings of a series of GURUS, each of whom contributed one or more of the qualities inherent in what we know as Tibetan Buddhism.

TIBET, The Forbidden Country, closed originally by the Tibetans and now by the Chinese Communists, is a high forbidding country, yet one into which Buddhism entered.

Exactly when Buddhism first came to Tibet is difficult to date. There are claims that Buddhism came to Tibet early, even before 500 A.D., but it started to flourish in the reign of Songtsam Gampo who came to the throne in 642 A.D.

The Buddhism which was introduced and became the Buddhism of Tibet has basically the teachings of the Lord Buddha, but it was overlaid and encrusted by Bon-Po and the meditations and elaborations of Tibetan Buddhist *gurus*, both real and legendary.

Songtsam Gampo reigned only thirty years, but he was a model king, for he was concerned about the cultural developments, social reforms and the protection of his people. He prohibited the killing of animals as a sport. He redistributed the lands and pastures of the wealthy to the poor and landless ones. He encouraged industries and the arts and encouraged the people to become literate. He gave the country a new structure of civil law and introduced a script modelled upon the Western Gupta script of India. He also made Buddhism the state religion. In this he was greatly influenced by his marriage to two Buddhist princesses Bhrikuti from Nepal and Wench-eng of China. So important was their influence that they became the *Taras* or *Dolmas*, goddesses of salvation, in the Tibetan Buddhist hierarchy.

When Buddhism first entered Tibet it was met by a hostile, well established religion, Bon-Po. This religion was a worship of heaven, spirits of the mountains, rivers, trees and other aspects of nature. In ancient times there were even human and animal sacrifices.

The already declining state of this religion opened a gap for Buddhism to enter, but even as it died, portions of Bon-Po were absorbed by the new. The primitive, frightful deities were adopted and some of them were made 'defenders of the faith' or *Dharmapala*. That which also moulded the Buddhism of Tibet was the concept of a *guru*. The *guru* is a teacher who is not limited by any special doctrine or method, but must know the path fully before he can guide to the ultimate to which the path leads. In Tibet there were many great *gurus*.

One who was not a Tibetan, but who gave Tibet many of the patterns of guruship was Nagarjuna who lived about 1000 A.D. He formulated the basic Madhyamika doctrines which included the doctrine of interdependent causation. In this latter was embodied the truth of voidness and incomprehensibility; non-appearance and non-disappearance; non-cessation and non-going forth. Many scholars have equated the void with 'nothing', but upon further examination it might well be that Nagarjuna's concept of the void might best be equated with no-thing, or, 'no thing that we know'. The void and absolute truth are absolutely negative and defy all attempts to express them. Rather than a nothingness or emptiness upon 'entering the void', we find no-thing that we have in our consciousness.

Padmasambhava came to Tibet in 747 A.D. from Kashmir. He came because he was a great Tantric teacher from the University of Nalanda and a Buddhist teacher. He was reputed to possess extraordinary supernatural powers. He was the founder of the Old Tantric School or Old Translation School, now erroneously called the Red Hat Sect by western scholars. When he was in Tibet he conferred Tantric initia-

tions and expounded Tantric doctrines. He made compromises with Bon-Poism, incorporating many Bon-Po gods and goddesses as Tantric guardian deities. He also replaced animal sacrifice with symbolic worship, and power magic by inner purification.

According to some Tibetan writings a whole series of *gurus* were from the Kagyupa School or Successive Order. It is said that Dorje Chang or Vajra-Dhara, the primordial Buddha inspired Tilopa, born about 950 A.D. He then taught Naropa (11th Cent.) who taught Marpa. Marpa taught Milarepa who in turn taught SGampopa.

Tilopa taught the six topics, which briefly stated were:

1. Cultivation of inner heat.
2. Experiencing of one body as a phantom.
3. Finding the dream state.
4. Finding the radiant light experience.
5. Experiencing the state between death and rebirth.
6. Transferring the mind to higher spiritual levels.

From India came another *guru* in 1042 A.D. He was Atisha who founded the Kadampa School. Its teachings were the basis of the Gelukpa school. Atisha expressed love of all sentient beings, self sacrifice, purity of heart, meditation and fasting, and the use of repetition of *mantra*.

The Jewel Ornament of Liberation

SGampopa, or Dvag-po-Lharje, born in 1079 A.D., started his studies in medicine. He married, but his wife died when he was only 20 years old. This affected him profoundly and he decided not to marry again, dedicating himself to the religious life. In his investigations he combined the Kagyupa teachings and Mahamudra meditative practice. One of his books, which has been translated into English, is *The Jewel Ornament of Liberation*. This is an excellent source for learning what this *guru* taught.

Marpa, born about the 11th century, A.D. is usually referred to as the 'translator'. One of his most important contributions was translating the sutras into Tibetan, and the art of dying. He was the *chela*, or pupil, of Naropa whose own teacher was Tilopa.

Milaraspa, or Jetsun Milarepa, was also counted in the Kagyupa descent. He was a morose person who struggled much within himself and left his teachings in *The Songs of Milarepa*, wherein he taught peace, solace

and spiritual freedom.

Tsongkhapa, born about 1358 A.D. was of the Galupta school, or Yellow Hat school. He found that Tibetan Buddhism had acquired many extraneous and non-essential practices and set about purifying the religion. He maintained a monastic discipline of purity with a system of concentration and meditation.

These are but a few in the procession of great *gurus*, Indian or Tibetan, who evolved Mahayana systems of Madhyamika and Yogacara in philosophy, Sarvastivadin system of monastic discipline and Tantric doctrine in meditative practices that led to the profound philosophy hidden in Tibetan Buddhism.

Tibetan philosophical thinking led to many ramifications especially with the Tibetan genius of categorising, numbering and inter-relating. Basically the Buddha's teachings, the four noble truths and the reliance upon the Buddha, the Dharma and the Sangha, are the foundation and springboard for the whole Vajrayana. Speculation on the nature of the Buddha produced the Trikaya whereby were evolved the concept of the Nirmanakaya, Sambhogakaya, and Dharmakaya. Part of these concepts were those defining the seven Dhyani Buddhas which are usually given as two hidden, and five known, Vairocana, the Illuminator or Brilliant One; Akshobhya, Imperturbable; Ratnasambhava, The Jewel or Sympathy Born One; Amitabha, The Infinite Light and Amoghasiddhi, The Unfailing One.

The very important methods, or devices, for the development of the individual were, the *mantra* which worked through speech, the *mudras* which worked through gesture and the *mandalas* which appealed to the vision. These various methods of development led to a realisation that birth and death take place simultaneously, every moment, and Milarepa expressed it by saying:

'Accustomed as I've been to meditating on this life and the future life as one,

I have forgot the dread of birth and death.'*

The Tibetans were concerned with dualities, for primitive Buddhism taught the existence of two planes, two worlds diametrically different so no communication moved from either plane. One plane of Samsara

continued on page 284

Hierarchy and the Christ Today

by Foster Bailey

When last Christ came to Earth, he said: 'Follow me'. Now he invites us to co-operate with him and the Hierarchy of which he is the heart centre, to express that all-pervading love which is the life-expression of the Solar Logos.

IF we are to be co-operators with the Christ and not just followers after him, it is only common sense to learn all we can about the organisation over which he presides. This we can do; but without recourse to authority. How spiritually immature it is to demand certainty about deep spiritual truths which can only be cognised by the higher mind when illumined by the soul. 'What I say today is the best I know today but one short year from now I may say differently.' This strikes a chill to the beglamoured realist who is enslaved by our fetish of exact knowledge, only fragments of which his little mind can grasp. The scientist takes a chance on an hypothesis which he appraises as reasonable. He gambles his time, his energy, and all the money he can lay his hands on. He works oft times for years. He believes it will pay off but he does not know that it will. So also it is with our quest for knowledge about the Christ and the Hierarchy.

Some twenty years ago the Christ took the decision to continue as head of the Hierarchy through the Aquarian era. This was accepted joyously by the members of the Hierarchy. He also proclaimed his acceptance of the task of his outer re-appearance among men. This took strong will, great courage and almost unbelievable sacrifice. This also was joyously accepted by all his brothers in the Hierarchy. From these two decisions has flowered a new day in the Hierarchy itself, an Hierarchical expansion of consciousness and a new dynamism in its work for humanity. Today Christ as head of the Hierarchy is more potent than ever before. The Hierarchy is more consciously integrated than ever before. The synchronisation of action and co-operation between the

Ashrams has been perfected. Never has Sanat Kumara had such a finely tuned and powerful instrument for his purposes as he has now.

We sometimes balk at spiritual action because of our fetish of practicality, but the plans of the Christ and the work of the Hierarchy are profoundly practical in aiding our salvation. There is nothing more practical in the world today. The effects are long-range but ultimate success is inevitable.

Occultism has been called the science of energy. This is basically true. What are the energies which the Christ must fuse and blend and pass on to us? First there is the quite new reality of the energy now flooding in on humanity which is coming to us in the new age of Aquarius. This increasingly permeates everything, making possible new things and affecting the fundamental patterns of future Hierarchical planning. This is a definite type of energy recognised as such by those in the Hierarchy sufficiently tuned to it. In this the Christ leads.

Secondly, the Lord of the World, Sanat Kumara, is more definitely attentive to human needs and conditions than he was prior to 1945. He, of course, has his own particular type of energy expression in relation to us and this the Christ handles for us. It is a saving, stabilising, all-pervading influence. This has aided the Christ to come closer to divinity than ever before. The Christ himself is still subject to what we call the evolutionary process, for nothing is static. Anything that approaches that condition dies. The Christ is a living, evolving man today.

Thirdly, as we have seen, there is a newly increased stream of the energy of the divine

will impregnating the Hierarchy. This comes via Shamballa and is changing the hierarchical pattern of action. This also the Christ handles for us.

A New Triangle of Energies

Fourthly, there now stands behind the Christ, supporting him, a new triangle of energies which are the characteristic energies of three great entities, namely, the Avatar of Synthesis, the Spirit of Peace, and the newly accepted function of the Lord Buddha. These also are distinguishable types of energy to those who can tune to them. They constitute a new asset in the work of the Christ and are more potent than we have yet comprehended. These energies also the Christ handles for us. Much may be learned about each one of these energies and how they may be applied to alleviate human need.

The Hierarchy is the heart centre of the life expression of the Lord of the World. Its keynote is love, divine love. It brings to us the essential quality of the Solar Logos whose life expression in this second solar system is love itself. The Christ is the heart centre in the body of the Hierarchy. He

carries and expresses essential love. The all-important and all-pervading energy expressed by the Christ is love. It is all-inclusive. Everything else in the entire energy manifestation are fragments of it. It is the greatest mystery of them all. It is the most powerful of them all. Nothing can prevent its eventual perfect expression in the human family. All these, and others too, are the energies which the Christ focuses in himself, co-ordinating, adjusting, and harmonising them as he passes them on to us. This is the essence of his service to us.

But also the Christ as a world spiritual executive takes note of the current affairs of men. He is an intensely practical man. He of necessity must adjust what he brings to us both in quality and quantity to what we can take. Too much could destroy us. Too little forfeits our birthright. He is now bringing to us every last ounce of stimulant we can safely take. How much we can take he can judge by what we do with what we receive. The final answer lies with us. Therefore, the well-nigh desperate need for more men of goodwill to accept responsibility and take action. Therefore, the call for co-operators with the Christ.

TIBETAN BUDDHISM

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wherein *karma* operates. A *karma* that is an ignorance which is twofold, one ignorance involving man's acceptance of concepts called time and space; the second ignorance, causing *maya*, caused by our actions. The second world, or plane, was that of Nirvana and could only be reached by a leap. This leap is possible when karmic actions are stopped or suppressed. Various ideas were envolved about these two worlds. One affirmed that both Samsara and Nirvana were the same. As man meditated on this it was realised that both worlds were void of essence and the concept of the void, or nothing, was evolved, for both these worlds presented but one reality, indefinable being.

The multitudinous images and forms of the peaceful and wrathful deities such as Adibuddhas, Dhyani-buddhas, Manusibuddhas, Buddhas, Dhyani-bodhisattvas, Bodhisattvas, Taras, Shaktis, Hirukabuddhas, Dakini,

goddesses, Yidem, Dharmapala, Lokapala, Nagas, Garudas, Lung-ta, demons, witches and local gods, at first perplexes and confounds, until one understands that all are but symbols of the peaceful and wrathful forces of all the stored heavens and hells found deep within each human being and that one must make a reconciliation of these forces before one can break through to complete enlightenment.

Through the merging of these wrathful and peaceful deities a glimpse is caught that all truths are veils, or *mayas*, except the last one, Bodhi. At this moment Anuttara Samyak Sambodhi, complete enlightenment, comes through wordlessness; wordlessness, where the joyful cry: 'This is the real of the exceedingly wonderful where here my feet were dancing', is heard.

November 1965.

* *Tibet's Great Yogi Milarepa*, p. 246; translated by Kazi Dawasamdup, edited by Dr. Evans-Wentz.

Love

by M. E. Haselhurst

'Love is the right apprehension of the uses and purposes of form, and of the energies involved in form building.'

from A TREATISE ON COSMIC FIRE, p. 881

IT is amazing how often, as the occult Path is followed, it becomes necessary to discard dearly-held definitions, and to expand basic ideas far beyond their original limits. This is due in part to increased sensitivity to impressions received from ever subtler levels. Even more, however, it is due to the new ways in which old word symbols have to be used in conveying significant recognitions concerning areas of awareness which open before the human mind as it is trained to operate under soul influence.

It is well-nigh impossible to resolve spiritual realisations into terms of speech without sacrificing much of their significance. In the effort to do this, so making communication possible, the student of esotericism must be ready to sacrifice both previous concepts and anticipated revelations. Truth conveyed by spiritual impression can very easily be distorted by a too clearly held expectation of the form the impression will take. It is only when the thought forms of the separated self are removed from the channel they so effectively block, that the stream of spiritual impression can pour through the mind and be registered in the brain consciousness.

As the Aquarian age, with its emphasis on group work, makes increasingly definite impact on human life, spiritual workers in all fields are faced with the necessity of re-thinking their ideas on love, that divine aspect which is almost invariably given emotional colouration, and made the rather simple hand-maiden of more exalted qualities.

A serious study of the occult implications of love shatters this satisfying simplicity. The Tibetan says:

'Love is the right apprehension of the uses and purposes of form, of the energies involved in form-building, and of the utilisation and eventual dissipation of the superseded form.'

This is a concept far removed from the warm, self-fulfilling, rather comforting, emotional condition usually associated with the word love. It compels consideration of love as attractive energy, a factor in the creative process, rather than as satisfying personal experience, and a means of enlarging one's separated individual life.

A Treatise on Cosmic Fire puts it this way:

'Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence . . . It is love that builds the forms that cradle temporarily the inner hidden Life, and love is the cause of the disruption of those forms . . . so that the Life may further progress.'

This probing concept of love cuts at the roots of many comforting ideas. It compels a radical re-assessment of love in its impact on human life. It forces the recognition of love as a divine principle; as the basic, life-carrying, motivating second ray energy of this second solar system.

Love has to be recognised as energy, an aspect of the divine life,

'working through the concrete rays in the building of the system, and through the abstract rays for the full and potent development of the inherent divinity.'

The cosmic concepts of love as a building energy are clearly set forth in many reliable

text books on occult philosophy and science. In *A Treatise on Cosmic Fire* it is stated that

'the Second Logos . . . is characterised by love. He gathers the atoms into forms and by means of these forms he gains the needed contact and develops full consciousness on the five planes of human development.'

In *First Principles of Theosophy* by C. Jinarajadasa, this information is somewhat elaborated. We are told:

'The energy of the second Logos is essentially of an order best described as life-form: with this energy he ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we call life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the second Logos holds the matter in that form.'

In translating these abstract concepts into terms of human relationships, the field in which occult principles must be demonstrated, considerable difficulty is encountered. This is a relatively new area of esoteric research: there is less precise information available, and the areas of application are in continual flux, making it difficult correctly to evaluate cause and effect. However, it is possible to find some guide posts, and there are some peaks from which future possibilities may be surveyed.

True Group Love

The Tibetan tells us that, for purposes of hierarchical activity, the energy of love is primarily concentrated in the new group of world servers. This world-wide group of initiates and disciples is frequently misunderstood because the love which they express differs so widely from the sentimental, affectionate, personal, emotionally-based energy usually designated under this name. 'True group love' says this teacher, 'is of more importance than personal relationship.' And he goes on to say that the Hierarchy can work through the medium of disciples who have learned the distinction between individual concerns and group activity. In this way the Hierarchy can work towards producing the needed changes in conscious-

ness which must needs precede the outer changes in world affairs which will demonstrate during the now-appearing Aquarian age.

The Plan for humanity embodies certain seed ideas, certain motivating principles, which will work as yeast in dough once they are firmly implanted in men's minds. Future civilisation and culture will show forth the result of this activity, which is the energy of divine love at work in the world of form, and among the race of men. In other words, prosaic achievements, such as the improvement of nutritional standards, of educational facilities, of parliamentary procedures, and inter-national, inter-racial activities of all types, will stem from a real appreciation of what the Plan for humanity signifies, and of the potency of the love energy which can create the forms which will be capable of expressing man's spiritual maturity. The new world of which men everywhere think and dream will come into actuality when they learn to use the energy of love in building forms capable of expressing humanity's divine potential in all the many fields of human activity.

Esotericists face grave responsibility in this period of transition between the fading Piscean influence and the incoming Aquarian energy. In seeking to substand the many movements that lead into the future they need wisdom in reading the past, and a divine understanding that will save them from being broken by pity or by rage. In this way men will be led to avoid old errors, using the attractive power of love to create forms capable of establishing human life on the next upward sweeping curve of the ever-ascending spiral of spiritual unfoldment.

Reference Material:

A Treatise on Cosmic Fire pp.143, 594, 881 by A. A. Bailey.

Destiny of the Nations pp. 20/21 by A. A. Bailey.
First Principles of Theosophy p. 137 by C. Jinarajadasa.

Mary Bailey's address 'Revelation of Love' at the 1965 Arcane School Conference.

From the Editor's Desk :

"Auroville"

'Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities. The purpose of Auroville is to realise human unity.'

IN a world torn and tormented by the conflicts resulting from separativeness, the ideal of human unity to which many thousands subscribe, is about to take form in a new township on the outskirts of Pondicherry, India. This township, as it is built, will materialise a dream, a dream that somewhere upon earth there should be 'a place that no nation could claim as its sole property, a place where all human beings of good will, sincere in their aspiration, could live freely as citizens of the world, obeying one single authority, that of the supreme Truth; a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for material pleasures and enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their soul. Education would be given not with a view to passing examinations and getting certificates and posts but for enriching the existing faculties and bringing forth new ones. In this place titles and positions would be supplanted by opportunities to serve and organise. The needs of the body will be provided for equally in the case of each and everyone. In the general organisation intellectual, moral and spiritual superiority will find expression not in the enhancement of the pleasures and powers of life but in the increase of duties and responsibilities. Artistic beauty in all forms, painting, sculpture, music, literature, will be available equally to

all, the opportunity to share in the joys they give being limited solely by each one's capacities and not by social or financial position. For in this ideal place money would be no more the sovereign lord. Individual value would have a greater importance than the value due to material wealth and social position. Work would not be there as the means for gaining one's livelihood, it would be the means whereby to express oneself, develop one's capacities and possibilities, while doing at the same time service to the whole group, which on its side, would provide for each one's subsistence and for the field of his work. In brief it would be a place where the relations among human beings, usually based almost exclusively upon competition and strife, would be replaced by relations of emulation for doing better, for collaboration, relations of real brotherhood.'

The 'dreamer' and the initiator of this vision is the 'Mother', the hub and the heart of the Sri Aurobindo Ashram in Pondicherry. The dream is about to materialise as a result of the practical interest of many, including the trained skill of a well-known French architect. The town will be named 'Auroville', literally meaning the 'City of Dawn'. It will be a symbol and an example not only of man's innate desire for brotherhood, but of his ability to achieve that goal when he is willing to put the interests of the common good above his own.

'Auroville' will represent in miniature all creeds, nationalities, and races, and every aspect and need of human life. Its residents will contribute through their own capacities

(continued at foot of next page)

BOOKS AND PUBLICATIONS

The Making of a Mind, Letters from a Soldier-Priest: 1914-1919, by Pierre Teilhard de Chardin. Harper & Row, New York. \$5.00. Collins, London, 28s.

Recently the name of Pierre Teilhard de Chardin has become familiar, the name of a soldier-priest whose deeds were made memorable by his wartime experiences and communion with his inner depths. *The Making of a Mind*, is an unusual book in that the author's life is resurrected in a series of letters (1914-1919) addressed to his cousin, Marguerite Teilhard, to whom he had been devoted since childhood and with whom he shared his intellectual and spiritual point of view. Each recognised in the other a kindred spirit. Each supplemented the other; Pierre Teilhard by his faith and spiritual strength, Marguerite, by the maturity of her observations, her courage and acute intelligence. The letters are a record of their mutual trust and understanding, compiled from the many letters received during her cousin's war experiences. Marguerite Teilhard has handed down to posterity an unusual record of the character and philosophy of her devoted 'soldier-priest'.

The years 1914-1919 were momentous in world history and to Pierre Teilhard de Chardin these years proved decisive:

'Pierre Teilhard did more than live the war. He reflected upon it with a sharp awareness of its different aspects, of what he used to call its "dimension"'. . . . 'He was in fact living through a fascinating interior adventure. For the first time he was discovering himself. He was finding that the most secret depths of his soul had come to the surface . . . If he was to make men see this God hidden in the world, and how hidden he realised more every day, he must see him more vividly himself. All that made life worth living, if life should still be granted to him, was to be God's man in this new world.' . . .

As a soldier, Pierre never lost sight of the realism of war; as a priest, he never failed to recognise his obligations. 'For as a soldier-priest,' he said, 'war was a baptism into reality.' And it was in these capacities that he travelled from town to town, at the battle-front, in trenches, under-

going the same hardships, ever facing the uncertainties of the future, ever suffering with his companions, yet ever learning to see beyond the immediate aspect of the conflict. In it he saw a crisis of evolution, 'reflecting on the senselessness of freedom in a state of chaos that holds back the progress all men are looking for.'

With their simplicity and sincerity, conviction and deep fervour, these letters are particularly significant to us in reviewing our own Vietnam situation. The horrors of war, the hardships at the battle front and the courageous deeds of the men are all revealed in a way to bring them closer to us. Whether written from Verdun, the Marne or Strasbourg, the narrator imparts to us a reality and a faith rarely encountered.

In one of his letters he tells us:

'Fundamentally, I'm glad to have been at Ypres. I hope to emerge more of a man and more of a priest. And more than ever I believe that life is beautiful in the grimmest circumstances: when you look around God is always there . . . Only one thing matters, and should nourish our taste, our passions for living; to feel that God is realised everywhere, in us and around us.'

In a slightly different mood he relates:

'More than ever perhaps during those days, I felt that I was living in another world, superimposed on the surface of the other, shaping it and yet, so different! It was still roads, fields, ripening corn. And still, what irony! In front of us menacing and impregnable, rose the wooded ridges on which last October I used to walk.'

Again he states:

'I can't believe that the world was given to man simply to keep him busy, as if it were a wheel to turn. There must be a precise effort to be made, a definite result to be obtained, and this must be the axis of human work and of the human lineage . . .'

The Making of a Mind reveals a profound philosophy and a fervent belief and as such merits the attention of every serious reader.

FLORA COBLENTZ

AUROVILLE (continued from previous page)

to the integrated harmonious life of a self-sustaining community. Auroville is intended to demonstrate, as no written or spoken word can, that human differences are superficial and in many cases, artificial; that people of different nationalities, culture, religion, and race can retain their individual values in co-operation with one another as a vital contribution to the progress and the well being of the whole, so long as they recognise the inner spiritual truths which provide the solid

foundations for right outer living.

'Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics, and all nationalities. The purpose of Auroville is to realise human unity.'

What Auroville hopes to exemplify in miniature the world as a whole should one day be able to experience; for this, after all, is the goal of the age of Aquarius into which we are now passing.

M.B.

Worldwide Goodwill

THE task which the Hierarchy wishes to see accomplished at this time is the spread of goodwill; each person, community and nation should begin with a diagnosis of their own attitude towards goodwill, and then set an example by eliminating cleavages in the home, the business, or the nation. *Goodwill is contagious*; once a definite start has been made in a pure and disinterested spirit, goodwill will permeate the world and right human relations will be rapidly established. The healing of cleavages is a practical matter. The Spirit of Synthesis, working through the great first ray Avatar (the Avatar of Synthesis) is closer to the Earth than ever before, and the clarity which will emerge in the light of his Presence is already available; the tendency to integration can therefore be more easily fostered and a new synthesis attained among men. Before, however, integration and synthesis are possible, this first ray energy must work to destroy all that prevents integration and all that is hindering a needed synthesis. Human beings themselves must also destroy the prejudices, the animosities and the fixed ideas which have prevented synthesis, which have created cleavages and hindered right understanding.

Worldwide goodwill, when truly established and correctly organised, is the needed preliminary to revelation, for this coming revelation will be a planetary revelation, shared by all men everywhere. Unitedly all men realise, even today, the need to rise out of the prison of self-interest into the freedom of shared opportunity, and the factor which will bring about this resurrection is goodwill.